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The American Institute of Sacred Literature

Two years ago the INSTITUTE undertook to establish a series of teacher-training courses which should require a standard of work not lower than the standard which a good high school demands in its requirements in history and literature.

Course 1 is intended for teachers of children under twelve years of age, but in the present state of the Sunday school may be used by teachers of children under sixteen. The teacher is given a rapid survey of the books of the Bible, with special reference to its introduction to children. Experimental work is assigned, and such reference reading as the teacher has access to. The textbook used is Chamberlin's *Introduction to the Bible for Teachers of Children*, a book which contains a series of lessons for children.

Course 2 covers the Old Testament books in one year, and the New Testament books in the second year. The method is the same as in Course 1; except that the original work is such as is adapted to teachers of persons above the ages of sixteen years. The textbook used is Hazard-Fowler, *The Books of the Bible with Relation to their Place in History*.

Course 3 is a course in the general principles of Psychology and Pedagogy as applied to Sunday-school teaching. It discusses the religious nature of the child and the best means of developing it according to sound principles. It is fundamental to all good teaching, but is placed *after* the course in Biblical Introduction, since the teacher who has the general knowledge of the Bible to be gained from one of the preceding courses is better fitted to apply the principles of teaching developed as the course proceeds. The textbook used is Coe, *Education in Religion and Morals*.

Lesson 6, a fair sample of the course, is as follows:

Read Chapter VII.

1. Discuss in your own words the distinctions pointed out in section 57.
2. What is the relation of the mind to the body?
3. How does the child give laws for education?
4. In what respect is the child qualitatively different from the adult?
5. How does the author show that development is more than mere growth?
6. Wherein does instruction differ from education?
7. Can a system of theology be adapted to the religious needs of a child?
8. What consideration must enter into the proper adaptation of biblical material to the developing child?

9. What is meant by spontaneous interests?
10. What is the basis of pedagogically sound attention?
11. What is apperception?
12. Tell in your own language how the principle of apperception applies to the work of the teacher.
 - A. What characteristics are important in a Sunday-school teacher?
 - B. In the light of section 60, should the *expression* following impression be confined to verbal expression? Have you noticed the "testimonies" of children in junior meetings? Are they imitative or vital?
 - C. Would you make use of a church catechism in your class? Why?
 - D. Have you ever attempted to provide activity for the hands as well as the brains in your Sunday-school class? How can it be done?
 - E. What is the matter when your children are inattentive?
 - F. How will you secure interest on the part of your pupils in the next lesson you have to teach?
 - G. What is meant by "the point of contact"? If you have the book, read *The Point of Contact in Teaching*, by Patterson Du Bois.

Certificates are granted for each course. The tuition for each course is five dollars, with an additional one dollar for postage.

In some churches there will be found a group of teachers who wish to take one of the courses, but all of whom do not wish to enrol. In such cases a competent leader may enrol for the class, paying but the one fee. He will transfer the instruction to the class. Instead of sending in a paper prepared by himself for a report, he may appoint one member of the class to prepare the answers to the questions, these answers to represent the majority opinion of the class. Another member may prepare the original work required with each lesson, these results being forwarded to the INSTITUTE. By this method a leader may carry the class along without great labor, but such a leader should be himself one who is vitally interested in a particular Sunday school, in order that he may watch the teachers in their attempts to apply the knowledge gained, using the Sunday school for wise experiment, and giving needful guidance and encouragement.

While this is an excellent plan, there is none better than the individual work with the INSTITUTE, where each teacher has unlimited freedom to submit his own problems, and to receive suggestions appropriate to his personal case. Not unfrequently it happens, however, that the conscientious teacher, and the one most fitted to profit by a course of study, is the one least able financially to bear the expense. The church should assume the responsibility for the instruction of such, by providing scholarships for Sunday-school teachers, who are able and willing to guarantee a certain term of service in exchange for the payment of tuition by the church.